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[776] are afraid to sleep outside, even today. They
fear evil spirits (they say setan) of the out-
side. This is a real and vivid fear to them.

20 Roworeke does not have a telephone, telegraph
or radio. Mail is brought by people who happen
to go to Ende, and letters are mailed by the
same means. A letter is first sent by the Post
Office to the office of the Radja. It may take
a long time to get here.

There is a gong used for signaling (it is
located near the kapitan's house) on the occa-
sions of the death of a noble, a tax meeting,
and the like. News is spread fast by rumor,
and the gossip here is uncanny. Everyone in
the area knew when the kapitan went with us to
Kilimutu.

There are no "local authorities" on the news
front. The only people who would approach this
are the two police. News bulletins from the
Information Service are practically never de-
livered here. Such things simply do not get
this far. There are no traders who give news.

443 There are markets and there is a market sys-
tem. The district markets are located at:

1. Kilometer 14. An empty place, merely.
(Friday)
2. Kilometer 24. The same thing. (Saturday)
3. Kilometer 33. In Lio (Monday)
4. Kilometer 52. In Lio. (Tuesday)
5. Kilometer 66. Wolowaru. Lio. (Wednesday?)

Thus there is a circuit, and the Ende traders
(papalele) go by truck, day by day, up to the
mountains and then down to the start and then
over again. Sunday is evidently out (Christian
influence, evidently). These traders make little
563 money as they are mere tools of the Chinese who
426 lend to them at high rates or merely pay them
salaries, or let them buy and sell on a commission
basis.

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462 the men. If a woman gets sick, a man may fetch
[286] water, and some men like to cook. The only
[285] thing which is purely a woman's occupation is
weaving. There is no mat or basket making
here. This is done only in the mountains.

● 426 Small debts may be accumulated among the
kampong folk. Thus if a man has fl. 10.00 he
lets it be known that he will lend it, and he
does so at interest. People seldom borrow more
than fl. 5. For one month for this amount they
must repay fl. 7 to fl. 8. Thus there is a
fantastic amount of interest. The Chinese will
lend only if the borrower has some form of se-
curity, for example, a gold decoration. He
charges the same rate. There were and are no
government pawn shops here.

465 There are about five men who work as coolies
178 in Ende town. These are the only wage earners.

The kapitan receives pay, and the secretary
gets a very small amount. The kepala kampong
gets eight per cent of the tax yield (this is
bad). The mosa laki mere gets meat at all
feasts. He also receives rice. Fifty years
ago there were no wages at all.

443 There are two Chinese stores (at kilometer 6
and kilometer 8). There are eight warong, six
owned by the papalele Ende folk, and the other
two by the guru agama and the kepala kampong.
They sell the same merchandise as the Chinese
stores but have smaller stock.

622 The posts of kepala kampong and kapitan are
634 new here. This is true also of their mandur.
578 The radja has always been here as a post.
There have been changes in the borders too.
Thus there is no more Radja of Ndonga. The family
lives near the bridge but no longer has the post.
(All over Flores there must be these fragments
of old-time ruling families, and there is a
great deal of potential trouble here unless the
whole radja complex gets cleared away.)

Wae

423 by the radja tuan), suku, ama, and family.
Houses are categorized in the same fashion.

Houses, however, are strictly speaking
[428] owned by the family or lineage. The eldest
son inherits the house, and other sons build
their own houses or may live in with the eld-
[591] est son and his family. The women have no
houses, as residence is patrilocal except in
unusual cases.

462 The only specialization here is by sex.

426 He says there is no lending of money. They
may borrow food, and the interest on such
accrued during the following year is from fifty
to one hundred per cent.

465 The only wage earners are the gurus. There
are no other paid jobs. (How about the three
kepala kampongs? I suppose they get eight per
cent of the taxes as usual?) There is not one
commercial enterprise here.

622 The chiefs, says Roy, are regarded as fathers.
789 The genealogical organization is strong here.
Indeed, their posts depend on hereditary descent
entirely. The people here obey them because
they are in the place of their fathers. The
curse of a father is a terrible thing, and this
goes for the chiefs too. It should be remem-
bered also that the chiefs have magic power,
derived from the sanction of the ancestors and
visibly shown by the stone fetishes in front
of the chiefly houses.

567 The nipatale intermarry with other people,
although they originally were slaves. Thus
there is a slave class, but it is integrated
with the others, and it has only a few marks.

[553] The only ones who have risen are the gurus.
554 And those in Wailolong are from some other area.
There are no visible signs of status except
that of living in a chiefly house, belonging
to a "big house" suku, and having the stones of
status in front of the house. I note also that

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462 and goats.

[887] There is no shame, however, if one has to do the work of the other sex. The old people putter about, for example, the old women make mats, and the old men carve spoons, etc.

426 If one borrows corn or rice, which is done
686 for the most part, interest is charged at the rate of one hundred per cent annually. This is redoubled each year, and if it is finally unpaid, there may be a court case and the person may have to pay a horse (the present price of a horse is fl. 200 and for a buffalo fl. 350).
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311 Money is not borrowed. The reason they bor-
511 row rice and corn and why they do this from kampong fellows is that many families are too large. Land is now all divided. The kampong is full. Therefore there is actual hunger in November and December, when the crops are growing. Thus if the population continues to increase, some will have to move. The reason the Dalong folk repossessed one of the Radja's gardens was that there was an actual shortage of land. I didn't realize this trouble before. There are actually poor people here because the land is all occupied. Therefore, not even new gardens are possible here. But no one starves. I asked what the main worry was. They said getting cloth. It is very hard to get. Food is a worry only for some people.

465 There are no wage earners except for those who do a bit of work in other people's gardens. The present wage is fl. 1.00 a day. Before even this was not done.

634 In regard to political life there were Bima,
632 dalu, gelarang, and kraeng (some kampongs), and
622 the tuan tanah fifty years ago. In 1940 there
624 were the Dutch, the radja (since 1929), the dalu, gelarang, tuan tanah, and kepala kampong. In 1950 there are the radja, the dalu, the gelarang, the tuan tanah, and the kepala kampong.